UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

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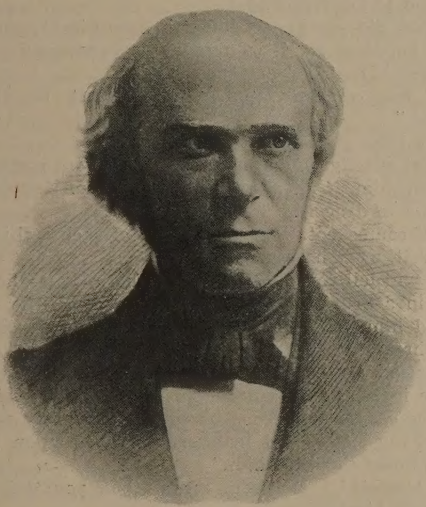

THE PARKER CENTENARY.

THEODORE PARKER.

Born at Lexington, Mass., 24th August, 1810.
Died at Florence, Italy, 10th May, 1860.

(The following is from the inscription on the Memorial Tablet in the Chapel of the Harvard Divinity School, Cambridge, Mass.).

THEODORE PARKER,
1810—1860.
PREACHER, REFORMER, SCHOLAR,
MASTER OF WIDE LEARNING APPLIED TO HUMAN USES BY FRANK AND UNSPARING SPEECH,
FEARLESS FOLLOWER OF JESUS,
BEARING WITNESS TO THE TRUTH,
LOVER OF RIGHTEOUSNESS, HATER OF INIQUITY,
A HERO IN FIGHT, A SAINT IN PRAYER,
HE PROCLAIMED AS HUMAN INTUITIONS THE PERFECTION OF GOD, THE AUTHORITY OF CONSCIENCE,
THE ASSURANCE OF IMMORTALITY.

There is a special appropriateness in presenting our readers with still another portrait of Parker in this centenary of his birth. The picture of him, in his prime at 42, has more character and personality in it than either of the two portraits previously published on the front page of this monthly. Details of Parker's strenuous life may be found in the biographical sketch, with another portrait, in our May number.

At a conference of ministers Parker once said:—"I should not dare to violate the eternal law of God. You have called me Infidel; surely, I differ widely enough from you in my theology. But there is one thing I cannot fail to trust; that is the Infinite God, Father of the white man, Father also of the white man's slave."

Parker was a great religious genius. He said: "I have not sought to pull down, but to build up; to remove the rubbish of human inventions from the fair temple of divine Truth, that men may enter its shining gates, and be blessed now and for ever."

Varieties.

"The Missionary of Eternity
Will still find work in worlds beyond the grave,
So long as there's a single soul to save."

I knew a man and his name was Horner,
Who used to live at Grumble Corner;
Grumble Corner in Cross-Patch Town,
And he was never seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning, he grumbled at night;
And the grumble and growl were his chief delight.
—Josephine Pollard.

For my part, I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves in the world to come, until we are wholly determined to make this world a heaven for our fellow-men, and are hoping, believing, loving, and working for that, and for its realisation not in a thousand or a million years, but in a nearer and a nearer future. —Stopford A. Brooke.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

Look not for Flaws.

Don't look for the flaws as you go through life,
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtues behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding.

The current of life runs every way
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course,
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you;
Don't butt at the storm with your puny form—
But bend, and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the infinite,
And go under at last in the wrestle;
The wiser man shapes into God's plan,
As the water shapes into a vessel. —Anon.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER III. (Continued).

Yes, he—Joseph Simmons—awoke; and in a larger sense, too, for a higher conception of life had come to him, and with it a deeper respect for his own nature and the possibilities within him. Thus was he so changed for the better that he seemed a very different man from what he was as we first knew him in this narrative.

Meanwhile Pring was in prison. One day by some special arrangement with the prison authorities, and with the defendant's lawyer, Pring had two visitors, one being his hypnotist acquaintance.

Somehow—very soon—Pring began to describe exactly what happened at Oxford on the night of the "murder."

The hypnotist, Mr. X., asked him questions:

"Is it true that you murdered R. P——?"

"It is not true."

"Did you cause his death?"

"No; but I may have hastened it, or contributed to it happening when it did without intending it."

"Then you do not consider yourself guilty of the crime of murder."

"I am not guilty, not even of manslaughter."

"Then why is it you took flight from justice?"

"Because the facts looked so black against me that I could not see at the time how I could clear myself. And I was a coward, afraid to take the chances of the truth coming out in my favour."

"Can you tell me what took place on the night of R. P——'s death?"

"Yes, I am not likely to forget it. R. P——, 'Dickman,' as we called him, had formed an attachment for my sister. But his unsteady habits frightened her, and she refused to be engaged to him and ultimately married a minister. After her marriage Dickman wrote to her and threatened to persecute her with his attentions. On the night of his death I went to see him for the purpose of expostulating."

"Was that the only object you had in going to see him?"

"I confess, it was not. My main purpose was to get from him a letter written once by my sister before she was married, and which he had threatened to send to her husband."

"How did you expect to get it from him?"

"I hoped to get it by reasonable persuasion."

"And if that did not succeed——?"

"I was certainly prepared to resort to other means."

"To force probably?"

"Not exactly. As a matter of fact I went prepared to drug him, if all attempts at persuasion failed."

"Not to drug him to death?"

"Of course not. I never dreamt of such a thing."

"Well, what happened?"

"I will tell you. When I got to his rooms I found him in a drunken condition. After some little talk I told him that my sister had written to me about his threat. I appealed to him to have some consideration for my sister and her husband; but he swore in reply. I asked him to give me the letter, and he cursed me. Then he said a very nasty thing about my sister, and in anger I rushed upon him and almost throttled him."

"'Almost?' Do you mean that you did not strangle him?"

"I do mean that. When his disgusting remark about my sister escaped his lips I sprang upon him; he fell upon the floor; I instantly had my knee upon his chest; and in my exasperation I exclaimed: 'You scoundrel! If you say that again I will force every bit of breath out of your body!'—and for an instant—no more—my fingers met in a strong grasp round his neck."

"Was he conscious after that?"

"Conscious! I should think he was indeed. He swore; he cursed. Then he cooled down somewhat and reclined on a couch. Then he asked for a drink. At that I asked him to give me that letter. He refused. Then I asked what drink he wanted. He told me to get him some wine out of a cabinet. I got it, poured some into a glass, drugged it, and gave it to him."

"What happened then?" Well, he drank it all off at one gulp, and was soon fast asleep. I then rifled his pockets for the letter which he said he had upon him. I found it."

"What was in that letter against your sister?"

"Nothing except that she confessed an affection for him, which she admitted might come to something more if his habits were reformed."

"Then, after you found the letter?"

"I, of course, expected that he would sleep off the effects of the mild drug dose I had given him. He breathed somewhat heavily, then became more quiet, and afterwards to my great alarm ceased to breathe altogether. I examined him; felt his pulse—that was not moving; put my hand over his heart—that had ceased to beat. Plainly he was dead. Then it dawned upon me that I was in a most awkward position. If I could not clear myself I should be regarded as his murderer. In a panic of fear I sent a message as if from R. P—— to Joe Simmons to come. In the meantime I had carried Dickman into another room, and as the table had been set ready for Dickman to have his 'tea,' when Simmons came, I told him Dickman would come presently, and that in the meantime I was to ask Simmons to take tea with me. I really wanted to tell Simmons everything and ask his advice. I went so far as to read Dickman's threatening letter to my sister, which she had sent me. After that my courage failed me about Dickman's death. Somehow I could not tell Simmons what had happened."

"What did you do?"

"I thought my best plan was to get right away before anyone knew. So I drugged Simmons' tea, and while he was unconscious I decamped."

"But what about the bank notes and other documents found on Simmons?"

"Well, it was very mean and cowardly of me. I pushed them into his pockets, knowing that suspicion would thereby fasten on him, and that the authorities would be thrown off the scent, giving me time to get clear."

"So you did not mind another man running the risk of being hung rather than yourself."

"It was scoundrelly mean of me. But I knew that the death of Dickman could not be proved against Simmons, and felt sure that after a little trouble he would be acquitted."

"Is this an absolutely true account of what happened?"

"God above knows that I have told you nothing but the truth."

Very soon Pring's visitors left him alone in his cell.

(To be continued).

Literature.

The "Historical Sketch" of the N. and E. Lancashire Unitarian Mission and Associated Churches is a valuable addition to the story of Unitarianism in this country. The work has been well done, and every earnest Unitarian in the district covered ought to think himself fortunate to be able to secure such a record at such a price. It contains histories of thirty-two affiliated churches besides that of their district Association. Copies will soon no doubt be unobtainable, so our Lancashire readers who do not yet possess this volume should lose no time in sending to Rev. Priestley Evans for it. 1/- net.

"Prayers by Theodore Parker," 1/- net, edited by the Rev. Charles Hargrove, and Mr. Armstrong on Parker as a "Latter Day Teacher" (twopence) are appropriate memorials of the great preacher and Reformer. The prayers are by no means of the usual and ordinary sort, but are unique expressions of the piety of a devout soul who was also an uncompromising rationalist. Two members of his congregation: Louisa Alcott (writer of "Little Women") and Mrs. Julia Ward Howe testify to their wonderful power when they heard them spoken. Mrs. Howe says: "Truly he talked with God; and took us with him into the Divine Presence"; and Miss Alcott said of them: "He made religion seem a power one could make one's daily bread." For those who wish to make acquaintance with Parker's life and work Mr. Armstrong's biographical pourtrayal is as good an introduction in a brief form as it is possible to get. Both are published at Essex Hall, London.

THE SUNDAY SCHOOL QUARTERLY for July—September, like its previous numbers, is full of good things. It includes many indications of the great need of Sunday Schools, viz.: Systematic instruction. Three excellent essays bear witness especially to earnest search after a solution of this problem: "Froebel and the Religious Development of Children"; "The Archibald System—some thoughts thereon"; and "Religious Training—The North Midland Scheme." The address delivered by the Rev. J. Morley Mills before the Manchester District Sunday School Association at Bury, on Good Friday, was so good that many will be glad to see it reproduced here for a wider circle, who thus have an opportunity of learning what a minister and teacher thinks of "The Sunday School Teacher as World-maker." Amongst other diets of an appetising kind should be mentioned the historical sketch of "The Dutch Church at Austin Friars," by the Rev. W. G. Tarrant, B.A.; some helpful lesson "Notes for Teachers"; and the beginning of a very promising "Introduction to the Gospels"—this last by the Rev. J. H. Weatherall, M.A. Every Sunday School teacher ought to secure the advantage of the help the Quarterly supplies, at the trifling cost of threepence.—Sunday School Association, Essex Hall, London.

RECEIVED also: "Transactions of the Cremation Society of England," No. XXIII., being Report for 1909, sixpence, post free; 324, Regent Street, London, W.; and "Representation," the journal of the Proportional Representation Society, 1d., post free 1½d.; 179, St. Stephen's House Westminster Bridge, London, S.W.

Home Circle.

CHILD AND MAN.

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man:
So be it when I shall grow old,
Or let me die!
The child is father of the man;
And I could wish my days to be
Bound each to each by natural piety.
—Wordsworth.

Those lines of Wordsworth are suggestive of much. It is true that manhood comes from childhood, and also that the kind of man is decided largely by the kind of childhood.

Theodore Parker is an instance in point.

"Mrs. Parker, you're spoiling that boy of yours"—was what people sometimes said in friendly warning when they saw little Theodore so often sitting at his mother's feet, or running by her side; "he never can take care of himself when he grows up." But Mrs. Parker knew better than this. The knowledge of his mother's love made the boy sure of the guardian care of God about which she told him, and before he was three years old he was brave and fearless. In "Paradise Regained," John Milton says:

"The childhood shows the man,
As morning shows the day."

THEODORE AND HIS MOTHER.

It was so with Theodore Parker. He had a good father and mother whose love for him was perhaps the greatest influence in the shaping of his thoughts and the moulding of his character.

"One summer day, as Theodore was rambling about the farm in the bright sunshine, he stopped by the side of a pond to look at a lovely red flower growing on a plant in the moist soil at the water's edge. Beneath the sheltering leaves of the plant lay a spotted tortoise. Without a thought of the pain his act would give, the little fellow raised the stick which he held in his hand, to strike the sleeping tortoise and make it wake and move. Suddenly, with the upraised stick still in the air, he seemed to hear a voice within him say clearly, 'It is wrong.'

Down dropped the stick, and away trotted Theodore back over the fields to find his mother, and ask her whence came the warning words he had just heard. Mrs. Parker lifted the breathless lad on her knee, and listened to his eager tale. When it was ended, with her eyes wet with tears, she said: "That voice that you have heard, some men call conscience, but I prefer to call it the voice of God in the soul of man. If you listen to it and obey it it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear and disobey then it will fade out little by little and leave you, all in the dark. Your life depends on your heeding this little voice.'"

"It is a still small, holy voice—
The voice of God most high—
That whispers always in our heart,
And says that he is by.
The voice will blame us when we're wrong,
And praise us when we're right;
We hear it in the light of day,
And in the quiet night."

THEODORE AT SCHOOL.

At six years old little Theodore was sent to the village schoolhouse.

"One morning, as he was crossing the fields on his way to school he met an old man with a long grey beard. The stranger turned back to walk with the little school-boy, who had such a merry, and at the same time such an earnest face; and he spent the time they were together in telling Theodore of the clever man he might become if he tried, and of all he might do and be in later life. As they neared the schoolhouse the old man went away, and Theodore never saw him again: but he did not forget the stranger's words. Again and again they came back to the boy's memory, and the wish grew strong in him to become what he had been told he had power to be."

At school he was a leader in work and in play, "and always would see justice and fair play done wherever he was."

"In course of time the school examination was held. The small schoolhouse was filled with scholars and their friends. The mill-wright, John Parker, was there, and all the school committee. Little Theodore Parker was always ready with an answer to the examiner's questions.

"Who is that fine boy who spoke up so well?" said someone to John Parker, when the examination was over. Theodore heard the question asked, and he heard his father answer, with a smiling face, "that is one of my boys—the youngest." It made his heart glad to see his father look so proud and happy; and he thought once more, as he had often thought before, that he would try with all his might and main as he grew older to be and do the very wisest and best he could." Of little Theodore, as of every child, it might be said:

Go on, from innocence of youth
To manly pureness, manly truth;
God's angels still are near to save,
And God Himself doth help the brave.
—S. Longfellow.

(A very good account of the life of Theodore Parker is "The Story of Theodore Parker" (1/-) by Frances E. Cooke. Sunday School Association, Essex Hall, London—from which the foregoing incidents are culled).

In Praise of Theodore Parker.

RALPH WALDO EMERSON said of him:

"His commanding merit as a reformer is this, that he insisted, beyond all men in pulpits—I cannot think of one rival—that the essence of Christianity is its practical morals: it is there for use, or it is nothing; and if you combine it with sharp trading, or with ordinary city ambitions to gloss over municipal corruptions, or private intemperance, or successful fraud, or immoral politics, or unjust wars, or the cheating of Indians, or the robbery of frontier nations, or leaving your principles at home to show on the high seas a supple complaisance to tyrants, it is an hypocrisy, and the truth is not in you; and no love of religious music, or dreams of Swedenborg, or praise of John Wesley, or of Jeremy Taylor, can save you from the Satan which you are."—(June 17th, 1860).

From WENDELL PHILLIPS:

"Judge him by his friends. No man suffered anywhere who did not feel sure of his sympathy. In sick chambers, and by the side of suffering humanity, he kept his heart soft and young. No man lifted a hand anywhere for truth and right who did not look on Theodore Parker as his fellow labourer. When men hoped for the future, this desk was one stone on which they planted their feet. Where more frequent than around his board would you find men familiar with Europe's dungeons, and the mobs of our own streets? Wherever the fugitive slave might worship, here was his Gibraltar; over his mantel, however scantily furnished, in this city or elsewhere, you were sure to find a picture of Parker.

The blessings of the poor are his laurels. Say that his words won doubt and murmur to trust in a loving God: let that be his record. Say that to the hated and friendless he was shield and buckler: let that be his epitaph."—(June 17th, 1860).

By WILLIAM LLOYD GARRISON:

"He was no man's man, and no man's follower, but acted for himself, bravely, conscientiously, and according to his best judgment.

But what of his theology? I do not know that I can state the whole of Parker's creed, but I remember a part of it:—'There is one God and Father over all, absolute and immutable, whose love is infinite, and therefore inexhaustible, and whose tender mercies are over all the works of His hand; and, whether in the body or out of the body, the farthest wanderer from the fold might yet have hope.' He believed in the continual progress and final redemption of the human race; that every child of God, however erring, would ultimately be brought back. You may quarrel with that theology if you please: I shall not. I like it; I have great faith in it; I accept it."—(May 31st, 1860).

Dr. JAMES MARTINEAU, in a review of Parker's "Discourse of Religion," February, 1846, when Parker was but 36 years of age, said of him: "He believes and therefore does he speak. You have his mind. These things are true to him.

Honour then to the manly simplicity of Theodore Parker. Perish who may among Scribes and Pharisees—'Orthodox liars for God'—he at least has 'delivered his soul.'

His vast reading, and his quick sympathy with what is great and generous of every kind has given an eclectic character to his philosophy. His mind refuses to let go anything that is true and excellent."

The Unitarian Outlook.

All truth that has ever come to the world is, as far as it goes, a revelation of the divine. When the astronomer studies the heavens to find out the true system of the stars, he is entitled to say with Kepler, "O God, I think over again thy thoughts after thee!"

All truth is from God, as all light is from the sun. Gas-light, electric-light, the light of the wood fire or of the coal in your grate, the gleam of the diamond —all is sunlight, no matter through what medium it may come or in what country it may be seen. So all truth is God's truth, whether it be called Pagan or Christian. All truth that bears on the culture of the human soul, the development of human life, is part of the unfolding revelation of the divine. It is infallible, in so far as it is demonstrated to be true.

God comes as fast as the world is able to receive him. He comes to the mind as truth, into the heart as love, and into the character as righteousness.

Is it not good news to the world to believe that God is the Father of every child that has ever been created, has never for a moment forgotten his love, but that he is ever leading and lifting every one in his struggle toward the higher and the better life?

We believe it to be scientifically settled—that is, established by the scientific relation of God's truth—that there never has been any fall of man. Rather do we place, as the corner-stone of the theology of the future, the ascent of man!

"Now are we sons of God, and it doth not yet appear what we shall be!"

We believe that God is progressively incarnating himself in the human race. So, in all that is beautiful, all that is true, all that is tender, all that is high and fine in the human race, from the first day to this, has been so much of the presence and gracious power of God.

Dr. Lyman Abbott, of Plymouth Church, the editor of the "Outlook," said some years ago, that he did not believe there was any difference in kind between God and Jesus and man. He believed that man was God minus infinity, and God was man plus infinity. Our conception of Jesus is that he is divine as man may be divine.

Perfect man is that which Jesus has pointed out as the ideal for all of us to seek to attain. "Be ye therefore perfect, as your Father in heaven is perfect."

—M. J. Savage.

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

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Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
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Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Scattered Unitarians & Struggling Churches

(How to link together scattered Unitarians and aid struggling causes)

By the Rev. H. FISHER SHORT.

(Concluded).

Now for our second problem. How can struggling causes be assisted? Such causes are, roughly, of two classes: those that have ministers, and those that have not. How can we aid struggling churches that have ministers? By getting the B. and F. to send the Unitarian Van in the summer, and special lecturers and preachers during the winter. These are old expedients I know, but, I submit, we do not get out of either of them all we might and ought. There is neither sufficient preparation for these special efforts, nor are they followed up as they should be. In the case of the Van Mission too much is left to the missioners; too little is done by the churches they try to help. At least a week before the arrival of the Van carefully selected areas should be attacked by a band of zealous workers who would take the trouble to give personal invitations to the meetings. During the Mission the workers could make themselves useful in many ways, but after the departure of the Van their real work should begin. The minister should hold a series of special services in the church, and the workers should back up his efforts by keeping in touch with any who had shown marked interest in the Mission meetings. The same methods ought to be pursued when the B. and F. go to the trouble and expense of sending preachers or lecturers. If such methods were pursued with conscientiousness and determination many a struggling cause would increase its numbers and influence. Moreover, the B. and F. and the Van Missioners would feel that they had not spent their strength for nought, as too often appears to be the case.

Still another way to aid such struggling causes would be to send experienced representatives of the Postal Mission or the B. and F. to spend week-ends with them. Time devoted to conferences with congregations and Sunday School teachers for friendly counsel concerning methods of work, church membership, forward movements, finance, etc., would be time well spent. Such visits have been paid by Revs. Joseph Wood and T. P. Spedding with, I believe, encouraging results. Then the District Associations might render great assistance by organizing special mission services or lectures by getting the stronger churches to initiate united meetings at the struggling churches, or by defraying the travelling expenses of the ministers in the neighbourhood to enable them to hold, say, a week's special meetings. I do not suggest that these methods would be in all cases practicable or even acceptable. Some of our weaker churches have such a struggle to keep the doors open that both minister and people are well nigh hopeless. Again and again they have striven to get out of their humdrum condition, and again and again have failed. Hence it is almost an impossibility to rouse them into enthusiastic activity. Still, if here one and there one could be stirred into newness of life and hope, the result would be more than worth the effort.

And now let us see how we might aid those struggling causes that are without ministers.

To the suggestions just made, which may apply to churches with or without ministers, two others may be added.

Ministers within travelling distance of pastorless churches could render valuable assistance if they were so disposed, and if the Postal Mission or some other missionary agency would defray travelling expenses. And what I have to suggest is what I myself have done and not without success.

My suggestion is that ministers within reach should be asked to go over to struggling pastorless churches one day per week for three months or longer if possible. Having secured the names and addresses of the congregation the minister could visit them during the day, and in the evening hold a service, give a lecture, meet the members in conference, or conduct a meeting for the young people. The evening meeting would do not a little good, but the pastoral visitation would do a great deal more to revive interest and to infuse fresh zeal and vitality into the struggling cause. I venture to prophesy that a devoted and painstaking visiting minister would, in not a few instances, gradually pave the way for the invitation and support of a permanent pastor.

My final suggestion may seem extravagant, if not utopian. It is the appointment of a missionary at large who shall have the whole of these struggling pastorless causes as his parish. That he should be almost perfect goes without saying. He should be a good preacher, a good speaker, a good Sunday School worker, a good visitor, and a good organizer. He should be a man destitute of all fads and crochets, save one, namely, he should be a thorough Unitarian—a man able not only to defend the Faith in controversy, but to make the Faith a reality in the sanctuary and in daily life. Having secured

the man he should be at liberty to take charge of struggling but promising causes for three, six, or twelve months. That he would succeed in every place I am not sanguine enough to predict, but that his successes would greatly exceed his failures I am thoroughly convinced. Weak churches would be strengthened, decaying churches would be revived, and churches apparently dead would be electrified into living movements. Of the question of salary I do not propose to say more than this. It should be ample, nay generous, if the right kind of man is to be secured and the right kind of work to be done.

Such is my programme for the linking together of scattered Unitarians and the aiding of struggling causes. It involves more work than the Postal Mission unassisted could do. But we have the League of Unitarian Women, the laymen's clubs, the lay-preachers' unions, the B. and F. the District Associations, zealous individual workers and generous givers, who, could they be persuaded to work together for these desirable ends, would speedily sweep aside the present difficulties and carry the whole programme to successful issues. To one and all I commend the words of Goethe—

> "Are you in earnest? seize this very minute—
> What you can do, or dream you can, begin it,
> Boldness has genius, power, and magic in it.
> Only engage, and then the mind grows heated—
> Begin it, and the work will be completed!"

The Model Church of Philadelphia.

By the Rev. R. NEWELL.

(Concluded).

So we went into a large hall comfortably filled with people. The floor was carpeted, and chairs—not pews—were used, and not set in monotonous rows, but set about for comfort and convenience. There were vases of beautifully arranged flowers, plants in pots, pictures, etc., on the walls, a piano, in addition to the electric organ in the loft, and a very inviting appearance generally. It may seem strange that the service should commence without the minister, but it appeared to be usual, and when we entered the Chairman of the Church was reading the lesson, the second chapter in the 1st Epistle of the Apostle John, and he made observations upon the chapter as he proceeded. Then there was about fifteen minutes' conversation on the chapter. I was told that the minister was always present during this conversation, so that any doubtful translations, any knotty problems, or any misunderstandings might be explained, though there were many in the Church who had their Greek Testaments for reference, and there was a splendid Reference Library in the basement, to which they resorted in the interval. I enjoyed that fifteen minutes. And the music, it was wonderful. They had all sorts of instruments in use, and the musicians were well skilled; the singers sang as those who understood the music and felt the words. The congregation for the most part were able to join in, but it was understood that for the special pieces they must attend the week-evening rehearsal. I felt, and I think all felt, carried along with that music into the very heaven. Then a pause, silence for about one minute, and the minister prayed: such a prayer, I cannot repeat it, but my feelings during that prayer I shall never forget. When I had got converted I thought I was all right, and that I should never need to be converted again, but in that prayer I felt just as I am sure the prodigal son felt in the far country, then I wanted God, oh, so much; indeed, I cried out for God under my breath, and it seemed soon as if the clouds had parted for the sun to shine. I was coming to God, as I thought I never came before. That old man took me right to God in his prayer. I felt sureiy it was a Heavenly Father who now clasped me; I was happy, and more than happy. I had strength to fight; I had the purpose never to soil my conscience again. I had heard others talk of the Fatherhood of God, but never like that. Then followed the address—I will not call it sermon—it was not preaching. Those assembled were Christians, themselves preachers whose lives go forth each day to seek and save that which was lost. The minister told them of the homes he had visited during the week—not the homes of members of the congregation. He had been into the slums; he had seen misery and sin joined together; he told of the struggles of one who had been led to seek the better life, of the strength of habit, of the influence of associations, of will power, of the grace of God, of the apparent defeat and rally, then the victory. He told of death-bed scenes, of poverty, of hardship, of want, and how he had used their poor's fund and the medicine chest. He referred to several matters which came in his visitation, that were to be followed up by members of the Church, and otherwise arranged for carrying out. Among other items was a letter from a young man who had been helped out to Canada; he was doing well, and enclosed five pounds for the funds. As the clock pointed 12-30 the minister invoked the Benediction, the congregation passed out, dropping their contributions in a box at the door, and picking up a leaflet with announcements and notes on coming events. The minister touched me on the shoulder, and introduced me to his good wife, who asked me to have dinner with them, and we crossed the lawn to his house. During dinner I learnt many things about their organisation, which would take too long to tell in this story, but it suited me so well that I decided that if I obtained work on the morrow this should be my spiritual home. After dinner we adjourned to the lawn for a friendly talk, and so as we sat I asked the minister about their doctrines, not that it seemed to matter, for I thought these people seem to be doing the thing so well, their thinking cannot be very far away. The old man

smiled, and said he was afraid I should think that they did not attach sufficient importance to doctrines, and for his part he did not trouble much about them, but they did not trouble each other with them certainly. He thought it was right that every man should set up his own beliefs, and every other man should allow him liberty to do so. I do not think we aim at agreement on doctrines, but I believe after all there is more real agreement amongst us than amongst the members of those churches who set a standard of doctrine to be held as a condition of membership, but upon one or two matters I may say we are agreed. We believe that God is Love; we believe that all men are brothers, and that free thought is the heritage of all. As for Bible—if any man will do the Will of God he shall know of the doctrine, which really means, I said, that Religion is not a Creed, but a Life. Quite so, said he. Then there was silence for a few minutes; the old man nodded and slept. I began to doze, and fell asleep also.

When I awoke I was on the grass by the wayside, where I fell asleep in the early morning.

The National Unitarian Temperance Association.

SUMMER MEETINGS.

Every Band of Hope worker knows the difficulty of sustaining the interest and keeping up attendance during the summer. Out of 93 societies, only 22 regularly meet throughout the year; thus the difficulty overcomes 76 per cent. of workers in Unitarian Bands of Hope. Like Dan Chaucer, when they

> "hear the fowles sing,
> And see the flowers as they begin to spring,—
> Farewell, my book, and my devotion,"

Difficulties exist to be overcome, but—exceptions always excepted—summer meetings of the Band of Hope and Temperance Society should be held. The national foe continues its depredations in all seasons, and these must be met by continued vigilance and effort.

The rural worker might try some open-air meetings —rambles in the fields with grass-gathering or other competitions, and sing the Band of Hope melodies in the open. In urban areas there are parks and open spaces which are easily available for similar open-air meetings. Visits to museums, picture galleries, or a spot of local historical interest, preceded and followed by a chat on its associations—these are possible to some. Such summer meetings require a little more forethought and planning than the ordinary indoor meeting, and it is doubtless expedient to hold them less frequently. That is infinitely better than closing the doors for the summer.

In the century of revived pageants, Bands of Hope can sometimes take a part. Thus did the Unity Church Band of Hope at South Shields, and Mrs. C. Bolam, its enthusiastic secretary, can tell "HOW WE WON THE CHALLENGE SHIELD."

"Under the auspices of the South Shields Band of Hope Union a great Demonstration and Gala is held every year, when all the Bands of Hope in the town are expected to take part, and a challenge shield is offered for competition for the most orderly Band. On Whit-Tuesday this year about 16 Bands competed, 5,000 children in all marching to the Market Place. At the head of our Band of 150 children was a banner inscribed 'Unitarian Church.' Other Bands had banners, bannerettes, tableaux, etc. Altogether the demonstration was an imposing sight—so many children congregated in one spot for the cause of Temperance. There were speeches and songs, and we marched through the street to the Honley Hill football field, where the children had a good tea and some sports and games, and enjoyed the fun. . . . . The Shield is ours for twelve months, and on it is engraved 'Won by Unitarian Church, 1910.' It is hung in the schoolroom at Unity Church, and we hope it will be an incentive to all young and old to do their very best in all they undertake." —W. R. Marshall.

The Students' Creed.

I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

I believe in the Bible as the expression of God's will through men; in Prayer as the devotion of man's will to God; and in the Church as the fellowship of those who try to do God's will in the world.

I believe in Worship as the highest inspiration to work; in Sacrifice as the price we must pay to make right what is wrong; in Salvation as growth out of selfishness into service; in Eternal Life as the survival of what loves and is loveable in each individual; and in Judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false.

—Students of Bowdoin College, Maine, U.S.A.

The South Cheshire and District Association had its annual Musical Festival at Chester, July 6th. This Association has arranged to hold a series of open-air meetings in the Potteries for Unitarian propaganda at Tunstall and Burslem, with the assistance of the Missionary Conference, and not of the Provincial Assembly, as reported elsewhere.

The Unitarian Van Mission work has proceeded with varying success with its four Vans in Scotland, Durham, Lancashire, and the Southern Counties. Some of the meetings have been large and most enthusiastic. In the South, Lady Henry Somerset prohibited meeting at Reigate.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

IMPORTANT NOTICE . .

The PRINTERS' HOLIDAY (Ashton Wakes, August 20-27) makes it imperative that all matter for CHURCH CALENDARS or special Back Page should be in the printer's hands, for the September issue, not later than Aug. 17th, if wanted as usual for last Sunday in the month (Aug. 28th). If Calendar matter is sent in later than that, Calendar copies cannot be supplied till the week after the last Sunday. Printer's address: see advt.

On Wednesday, June 22nd, seventeen Unitarian ministers of London presented an address to the King as "English Presbyterians." Would they not be allowed equally to approach His Majesty as "English Unitarians?" And if so, why not? What has the "Civic Rights" Sub-Committee of the Unitarian Association to say on open representation of Unitarians for such occasions? Various denominations were reported in the Press as having been received by the King, including the Quakers, but the public saw no mention of the "Unitarians," and would not dream that they were hidden under "The Three Denominations" or under "Protestant Dissenters," nor even under "English Presbyterians." At least it would be fairer to say: "English Presbyterian and Unitarian Ministers" when such an event happens.

The annual aggregate Young People's Service representing elder scholars connected with our London Churches quite filled Essex Hall, June 19th, when the Rev. C. Roper, B.A., officiated.

A Congregational minister from South Shields was the Sunday School Anniversary preacher for the Unitarians at Newcastle-on-Tyne, in June, the Rev. Alfred Hall supplying the Congregationalist pulpit in exchange.

The Sheffield United Calendar mentions that during the Rev. H. Bodell Smith's work recently at Attercliffe he conducted a successful open-air meeting.

The Missionary Conference Meetings in Manchester on June 30th were a record success in attendance of ministers, in work reported, and in enthusiastic interest. The Rev. J. C. Street delivered an eloquent address as the retiring Jubilee President and announced that he had collected a Jubilee Fund of £150 for missionary propaganda expenses. Rev. W. R. Shanks was elected President, Rev. J. M. Bass, M.A., Treasurer, and Rev. H. Bodell Smith, Secretary.

The annual meeting of the Ministerial Fellowship at Manchester, on Wednesday, June 29th, was well attended, and a considerable accession of members reported. The meetings and Garden Party, Unitarian and other Liberal Religious Workers at same week, and there was a valedictory service in Cross Street Chapel to students leaving college for the ministry, the Rev. W. G. Tarrant, B.A., delivering a touching and eloquent address.

At the close of the session and the annual meeting of Manchester College, Oxford (June 16th and 17th) Lord Airdale was elected President, and Rev. D. C. Simpson, M.A. (Church of England) as Reader in Old Testament and Hebrew.

The site of the Leeds Mill Hill Unitarian Chapel is said to be valued at about a quarter of a million; many years ago it was said that £80,000 had been offered for the site of the Cross Street (Unitarian) Chapel, Manchester.

The Provincial Assembly of Lancashire and Cheshire held most enthusiastic annual meetings at Gee Cross, on Wednesday, June 22nd. Rev. T. P. Spedding was preacher; Rev. J. C. Hirst was President, and Mr. Harold Coventry, of Liverpool, was appointed President-elect.

The Lewisham Unitarian Church now enjoys a home of its own, the new buildings being opened June 24th.

The Summer Session of Sunday School Teachers at Oxford, first week in July, was attended by about 80 teachers.

The Newhall Hill Unitarian Chapel, Birmingham, has been offered for sale, and it is proposed to build a new church further out in the Handsworth district.

The North Cheshire Unitarian Sunday School Union had its summer meeting and picnic at Mottram, July 2nd, when, in spite of heavy rain almost up to time of meeting, about 60 persons attended.

The Sheffield and District Unitarian S.S. Union held its quarterly meeting at Stannington, June 25th, when Rev. Leonard Short gave an address on Sunday School Teaching.

Mr. Fred Clayton has been the recipient of presentations in recognition of his long period of service at Mill Hill Unitarian Sunday School, Leeds.

A beautiful Memorial Window has been unveiled at Unity Church, Bolton, presented by Mr. J. J. Bradshaw, J.P., in remembrance of three female relatives and workers in that church.

The Liverpool S.S. Society held its summer meeting at Chester, July 9th, attended by 62 teachers and friends, when "The Welfare of the Child" was discussed.

A Garden Party at Summerville (U.H.M. College) was held on July 9th, to welcome the two new ministers, Manchester First Circuit Church, Revs. E. W. Sealy, M.A., and H. E. Haycock, to their new work.

Miss F. M. Wrigley, daughter of Rev. I. Wrigley, B.A., has passed for the B.Sc. degree, Leeds University, and Mr. T. L. Perry, of the Lye Unitarian Church (Rev. I. Wrigley's) has gained the B.Sc. at Birmingham University.

The late Mr. Richard Peyton, of Birmingham, has left £3,100 to Unitarian institutions, including £1,000 to the Ministers' Benevolent Society.

Miss Mary Dendy, a well-known Unitarian of Manchester, has received the honour of the M.A. degree from the Manchester University, in recognition of her work as pioneer of the movement for the Permanent Cure of the Feeble-minded.

Three successful open-air mission meetings, organised at Failsworth, Manchester, by the Rev. J. Morley Mills, in connection with the Missionary Conference work, and assisted by other ministers, were held July 11th, 12th, 13th.

PULPIT CHANGES: Rev. W. G. Topping's farewell and presentation, Oldbury, June 21, on leaving for Accrington; Rev. Joseph Wilson from Congregationalist Church, Exeter, to be assistant minister, Wood Green Unitarian Church, London; Rev. Halliwell Thomas, Doncaster, resigned; Farewell to Rev. T. Pipe, Fazeley Street Mission, Birmingham, July 4th; Rev. John Davies, of the Unitarian H.M. College, Manchester, appointed to York Street Church, Belfast; Farewell to Rev. C. Thrift, Ballyhemlin, Ireland, on his removal to Fazeley Street Mission, Birmingham, July 10th; Dr. J. Lionel Taylor, appointed minister, Stoke Newington Unitarian Chapel, London; Rev. Dr. Tudor Jones, welcomed, Unity Church, Islington, London, July 14th.

DEATHS: Mr. G. B. Shute, Stratford, formerly of Liverpool, at Stratford, London, June 23rd, 85; Mrs. Sam Fielden, Litt.D., Todmorden, July 4th, 90; Lady Roscoe, wife of Sir H. E. Roscoe, West Horsley, Surrey, July 5th, 70; Rev. C. D. Badland, M.A., Kidderminster, July 11th, 63; Miss Mary Thomas, Aberystwyth, July 14th; Mr. Frank H. Hill, once Editor "Daily News," formerly a Unitarian minister, aged 80 years; Miss S. E. Toulmin Smith, of Highgate, London, July 21st, 67.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.